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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THE ever unknowable and incognizable, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only sacrificial victims.

—H. P. BLAVATSKY

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A U M

The Secret Doctrine is the accumulated wisdom of the ages.
—H. P. BLAVATSKY

THEOSOPHY

Vol. XLV March, 1957 No. 5

OF HIGH DEGREE

FROM the life of William Q. Judge there are many things to be learned; not the least of these is the lesson of patience. The lesson is not clear, of course. For while the student cannot help but realize that Judge was a patient man, and more—he was a man who had no need of the constraining hand of "deliberate" patience—the generation of the mood in which patience is an ever-present reality remains mysterious.

To be patient is to be without anxiety, to rest content, but without passivity. To be patient is to have a full sense of human potentiality and to expect neither too much nor too little. This state of mind, for one who has been drawn into the current of striving represented by the Theosophical Movement, is no easy attainment. There is a sense in which entry into the Theosophical Movement is a leap into an abyss. Sooner or later, the serious student—one who, by being serious, constitutes himself a *disciple*—encounters the dissolving ground which so disturbs Arjuna in the sixth chapter of *The Bhagavad-Gita.* Krishna has spoken to him of the difficulties of self-control, yet assures him that control is possible. Arjuna wonders what will happen to him in the meantime, during that interlude when he has already given up the conventional supports and securities, but has not yet gained the steadiness of a man confirmed in spiritual knowledge. This question is one of the most touching in the manual of devotion. Arjuna asks:

> What end, O Krishna, doth that man attain who, although having faith, hath not attained to perfection in his devotion because his unsubdued mind wandered from the discipline? Doth he, fallen from

> both, like a broken cloud without any support, become destroyed, O strong-armed one, being deluded in the path of the Supreme Spirit? Thou, Krishna, shouldst completely dispel this doubt for me, for there is none other to be found able to remove it.

Krishna's reply is the never-failing counsel of the wise to those who feel uncertainty. It is, quite simply, that Arjuna has only to do his best; that the man who cannot see the path must hew his own; that determination must eventually bear the ripe fruit of realization.

For two reasons, this answer is seldom what the disciple hopes to hear. First, he wants more *specific* direction. He wants to be told what to do. He wants, in short, a free ride on the discrimination of the teacher. This the teacher cannot give. The other thing the disciple wants is a feeling of personal security while he wanders in the wastelands of his own ignorance. This the teacher would not give him, even if it were possible to do so. For the only kind of security worth having is the security which is born from losing interest in personal security. Knowledge, in other words, cannot exist in an atmosphere of fear. So long as the disciple fears, he cannot have knowledge.

This fear of a debilitating kind is always personal. It is not solicitude for others, but anxiety about oneself. When Arjuna asks, What will happen to *me*. Krishna is obliged by psychological necessity to give him a generalized answer. The barrier to a specific answer or instruction is in Arjuna's fear.

What is fear? Fear is of many kinds, but fundamentally it is self-distrust. It is not so much that the law will not play us true, but that we, alas, may get what the law has in store for us! When a man no longer shrinks from his karmic debts, his fear begins to lessen. Then he can look at the present and the future with clear eyes. And when he no longer fears, he begins to live in patience, without anxiety.

Too often, men take a phenomenalistic view of the idea of knowledge. Knowledge is supposed to be possession of an infinitude of factual detail concerning past, present, future. But fearlessness is knowledge *in principle*. This is what Mr. Judge had, although he doubtless had much factual information also.

Mr. Judge had no cavalier attitude toward facts. From his youth, he was a tireless *student*. Even before he met Olcott, and thereafter H.P.B., he had read extensively on subjects relating to Mesmerism, mysticism, and other matters bordering on the occult. Then, after the Movement was launched, he turned the contents of *Isis Unveiled* into

a resource of his own. Judge's writings give ample evidence of his thorough study of the books and other writings of H.P.B. But through his mastery of facts, Mr. Judge became, in a sense, "independent" of them.

The historian is a man endowed with many facts. The more wisdom he obtains, however, the less he is concerned with the welter of facts. Finally, the historian, as he becomes a philosopher, becomes also a student and lover of the *Bhagavad-Gita,* or some conceptual equivalent thereof. The essential truth of all history is in the *Gita.* It is there in principle. So Mr. Judge, when he came to write, wrote notes on the *Bhagavad-Gita.* He once spoke of the futility of so many books, so many magazines. Except for his patience, he would have tired of writing and editing the *Path.* He did not tire of it; instead, he wrote with an endless enthusiasm. He had no pressing need for either reading or writing, but he knew that his fellows, scattered throughout a wide terrain of ignorance, could not at once read the *Gita* with the sage's subtle sight. They needed aids appropriate to their condition. So he wrote them.

Other theosophical writers write because they *need* to write, to make discoveries for themselves which they may then share with others. Judge worked from another plateau, a higher one, of understanding. For the reader, his (Judge's) knowledge becomes a source of certainty. But Judge helps also for another reason—that such a man simply exists is a deep and profound encouragement—a man who, through all his life, did all the little things that men must do, but did them with incomparable patience, friendliness, and a great, generous heart.

When a man behaves this way, he has what we may call functional adeptship. It is probably a misfortune that human beings at our stage of evolution have need of thinking in terms of categories of status. Degrees of status mean names for the degrees, and names for the degrees mean the assignment of formal definitions and honorific expressions. Perhaps we cannot do without these aids to thinking—to stretch our minds—but the more we can render categories into functions, degrees into labors, the less we shall be deluded by names and forms, and the more we shall understand of men like William Q. Judge.

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY

VII

THE ritualism of primitive Christianity—as now sufficiently shown—sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion. (*Vide Georg.* lib. 10.) No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirlooms of archaic wisdom, and it is under the guidance of high Initiates that they were *enacted.* We use the word "enacted" purposely; for the *oral* instructions *at low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the *personified* truths worshipped by the multitudes—*blindly.* Alone the high Initiates, the *Epoptæ,* understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation,* were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers—gods in flesh, "divine incarnations," or *Avatars,* so called. The last Stanzas, given from the *Book of Dzyan* in the *Secret Doctrine* (Vol. II, p. 21*), speak of those who ruled over the descendants "produced from

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NOTE.—This article by H. P. Blavatsky, first printed in *Lucifer* for May, 1889, was reprinted in THEOSOPHY for June, 1916. The 1st installment in February number.

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the holy stock," and . . . "who re-descended, who made peace with the fifth (race), who taught and instructed it."

The phrase "made peace" shows that there had been a previous *quarrel*. The fate of the Atlanteans in our philosophy, and that of the *prediluvians* in the Bible, corroborates the idea. Once more—many centuries before the Ptolemies—the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*[1]; while Aristides calls the Mysteries the *common temple of the earth.*

It is to preserve some reminiscence of this "temple," and to rebuild it, if need be, that certain elect ones among the initiated began to be *set apart.* This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great *Eleusinia* finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater Mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things *as they are.* (Strom. 8.) This is the Pythagorean *Gnosis.* Epictetus speaks of these instructions in the highest terms: "All that is ordained therein was established by our masters for the instruction of men and the correction of our customs." (*apud Arrian. Dissert.* lib. cap. 21.) Plato asserts in the *Phædo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen.*

VIII

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State

[1] Says Cicero in *de Nat. Deorum,* lib.I—*"omitto Eleusinam sanctam illam et augustam; ab initiantur gentes orarum ultima."*

bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the *Eleusinia* a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen—and even priests themselves—while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the *inner* programme, limiting the full knowledge thereof but to the few. It is those *set apart* who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Ass* a bitter satire against the hypocrisy and debauchery of certain orders of *half*-initiated priests. It is through him also, that we learn that in his day (IInd century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children all were *initiated!* Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then—*i.e.,* meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The *Epoptæ,* they "who see things as they are," disappeared one by one, emigrating into regions inaccessible to the Christians. The *Mystæ* (from *Mystes* or "veiled") "they who see things only as they appear" remained very soon, alone, sole masters of the situation.

It is the former, the "set apart," who have preserved the true secrets; it is the *Mystæ,* those who knew them only superficially, who laid the first foundation stone of modern masonry; and it is from this half pagan, half converted primitive fraternity of Masons that Christian ritualism and most of its dogmas were born. Both the *Epoptæ* and the *Mystæ* are entitled to the name of *Masons*: for both carrying out their pledges to, and the injunction of their long departed Hierophants and "Kings" *rebuilt,* the Epoptæ their "lower," and the Mystæ, their "upper" *temples.* For such were the irrespective appellations in antiquity,

and are so to this day in certain regions. Sophocles speaks in the *Electra* (Act 2) of the foundations of Athens—the site of the Eleusinian Mysteries—as being the "sacred edifice of the gods," *i.e.,* built by the *gods.* Initiation was spoken of as "walking into the temple," and "cleaning," or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial. (*Vide* St. John's Gospel, ii, 19.) The esoteric doctrine, also, was sometimes called by the name of "Temple" and popular exoteric religion, by that of "city." To *build a temple* meant to found an esoteric school; to "build a city temple" signified to establish a public cult. Therefore, the true surviving "Masons" of the *lower* Temple, or the *crypt,* the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of "Builders of the *higher* Temple," as the *à priori* superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars' Lodges.

IX

The misunderstood allegory known as the Descent into *Hades,* has wrought infinite mischief. The exoteric "fable" of Hercules and Theseus descending *into the infernal regions;* the journey thither of Orpheus, who found his way by the power of his lyre (*Ovid Metam.*); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead"—was twisted out of recognition by the non-initiated *adapters* of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this *descent into hell* symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions—there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a *temporary death* and to descend into the infernal regions. But mystically, it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Herakles, Orpheus, Asklepios and all the other visitors of the crypt, *all descended into hell and ascended thence on the third day,* for all were initiates and "Builders of the lower Temple." The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus—*i.e.,* bound by ignorance to his physical body and devoured therefore by the vultures of passion—apply to every neophyte, to every *Chrestos* on trial. "To such labours look thou for no

termination until the (or *a*) god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus." (Æschylus: *Prometheus,* 1027, ff.) They mean simply that until Prometheus (or man) could find the "God," or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to gnaw his vitals.[2] Æschylus as a pledged Initiate could say no more; but Aristophanes less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles' *descent into Hell.* (*Frogs.*) There we find the chorus of the "blessed ones" (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Herakles, the reception with lighted torches, emblems of *new* LIFE *and* RESURRECTION from the darkness of human ignorance to the light of spiritual knowledge—eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

> Wake, burning torches . . . for thou comest
> Shaking them in thy hand, Iacche,
> Phosphoric *star of the nightly rite.*

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a *full Initiate.* To those who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's *Æneid.* What can the poet mean, if not that which is asserted above, when introducing the aged Anchises in the Elysian fields, he makes him advise Æneas his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there "*Descend into Hades,*" *i.e.,* get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

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[2] The dark region in the crypt, into which the candidate under initiation was supposed to throw away for ever his worst passions and lusts. Hence the allegories by Homer, Ovid, Virgil, etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man *born anew.* He had left in the dark stream the old sinful man for ever, and issued on the third day, from Tartarus, as an *individuality,* the *personality* being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a personification of some human passion.

It is not pagans alone who had their Mysteries. Bellarmin (*De Eccl. Triumph.* lib. 2, cap. 14) states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes." Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these "assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (*de Leg.* lib. 2, cap. 15) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian *Agapæ* and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:

> When you begin with so much pomp and show,
> Why is the end so little and so low?

X

Primitive Christianity—being derived from the primitive Masonry—had its grip, pass-words, and degrees of initiation. "Masonry" is an old term but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by various names and most of the Alexandrian Eclectics, the Theosophists of Ammonias Saccas and the later Neo-Platonists, were all virtually Masons. They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of *The Eclectic Philosophy*:

> Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria. The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors *withdrew to Persia,*[3] where they made many disciples.

[3] And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries.

A few more details may prove perchance, interesting. We know that Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the *Curates,* the *Dactyli,* the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,[4] the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the "Builders of the *higher,* or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarrelling church. The triple *Sanctus* of the Roman Catholic Mass is the triple S.·. S.·. S.·. of these early Masons, and is the modern prefix to their documents or "any written *balustre*—the initial of *Salutem,* or Health" as cunningly put by a Mason. "This triple masonic salutation is the most ancient among their greetings." (*Ragon.*)

XI

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres—wine and bread, or corn.[5] Now Ceres or Demeter was the female *productive principle* of the Earth; the spouse of Father Æther, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before

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[4] The murderer of the Thessalonians, who were butchered by this pious son of the Church.

[5] Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day," writes this historian, "it being woven from vine-branches and trailings of ivy." (X, 29, 4.) Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount *Meru* (from *meros* thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero mentions the god as a Son of Thyoné and Nisus; and Dionysus means the god Dis from Mount Nys in India. Bacchus crowned with ivy, or *Kissos* is Krishna, one of whose names was *Kissen.* Dionysus was pre-eminently the god who was expected to liberate the *souls of men* from their prisons of flesh—Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus; and there is a tradition which not only makes Orpheus come from India (he being called *orphos* dark, of tawny complexion) but identifies him with Arjuna, the *chela* and adoptive son of Krishna. (*Vide* Five Years of Theosophy, Art. "Was Writing known before Panini?")

the final *revelation* of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: *i.e.*, the divine wisdom of the Higher-Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.

This rite was adopted by the Christian Church. The Hierophant who was called the "Father," has now passed, part and parcel—*minus* knowledge—into the "Father" priest, who to-day administers the same communion. Jesus calls himself a vine and *his* "Father" the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (*Vide infra,* note) of bread and wine, and his identification with the *logoi* of the ancients. "Whoso eateth my flesh and drinketh my blood hath eternal life." "This *is* a hard saying," he adds. . . . "The words (*rhemata,* or arcane utterances) that I speak unto you, they are Spirit and they are Life." They are; because "it is the Spirit that quickeneth." Furthermore these *rhemata* of Jesus are indeed the arcane utterances *of an Initiate.*

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as *transubstantiation,* there is an abyss of ecclesiastical sophistry. With what force the exclamation—"Woe unto you lawyers. For *ye have taken away the key of knowledge,*" (and will not permit even now *gnosis* to be given to others); with what tenfold force, I say, it applies more now than then. Aye; that *gnosis,* "ye entered not in yourselves, and them that were (and are) entering ye prevented," and still prevent. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the "Builders of the upper Temple" during the Mysteries, they who ought to know better, will pooh-pooh and scorn any one among their own brethren who will remind them of their true origin. Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words:

> All the ancient narratives attest that the initiations in the days of old had an imposing ceremonial, and became memorable for ever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are *some modern Masons, of half-learning,* who hasten to treat as charlatans all those who successfully remind of, and explain to them these ancient ceremonies! (*Cours. Philos.* p. 87 note (2).)

XII

Vanitas vanitatum! nothing is new under the sun. The "Litanies of the Virgin Mary" prove it in the sincerest way. Pope Gregory I introduces the *worship* of the Virgin Mary and the Chalcedonian Council proclaim her the mother of God. But the author of the *Litanies* had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not a symbol, not a metaphor of this famous Litany but belonged to a crowd of goddesses; all Queens, Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana, Lucifera, Lucina, Luna, Tellus, Latona *tri-formis,* Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, *celestial* Venus and Urania, *Alma Venus,* etc., etc., etc.

Besides the primitive signification of trinity (the *esoteric,* or that of Father, Mother, Son) does not this Western *trimurti* (three faces) mean in the masonic pantheon *"Sun, Moon,* and the *Venerable"?* a slight alteration, forsooth, from the Germanic and Northern *Fire. Sun* and *Moon.*

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon, describe his profession of faith thus:

> For me *the Son is the same as Horus, son of Osiris and Isis;* he is the SUN who, *every year redeems the world from sterility* and *the universal death of the races.*

And he goes on to speak of the Virgin Mary's particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, *ex voto,* niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the *Litanies,* are used to glorify the Virgin. He finds in the *Litanies of Jesus* all the attributes of Osiris—the Eternal Sun, and of Horus, the Annual Sun.

And he proves it.

Mater Christi is the mother of the Redeemer of the old Masons, who is the *Sun.* The *hoi polloi* among the Egyptians, claimed that the child, symbol of the great central star, *Horus,* was the Son of *Osireth* and *Oseth,* whose souls had *ensouled,* after their death, the *Sun* and the *Moon. Isis* became, with the Phœnicians, *Astarte,* the names under which they adored the Moon, personified as a woman adorned with

horns, which symbolised the crescent. Astarte was represented at the autumnal equinox after her husband's (the Sun's) defeat by the Prince of Darkness and descent into Hades, as weeping over the loss of her consort, who is also her son, as Isis does that of her consort, brother and son (Osiris-Horus). Astarte holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son *juxta crucem lacrymosa dum pendebat filius* (*Vide Stabat Mater Dolorosa*). Is not she the heiress of Isis and Astarte? asks the author.

Truly, and you have but to repeat the *Litany to the Virgin* of the R. Catholic Church, to find yourself repeating ancient incantations to *Adonaïa* (Venus), the mother of Adonis, the Solar god of so many nations; to *Mylitta* (the Assyrian Venus), goddess of nature; to *Alilat,* whom the Arabs symbolized by the two lunar horns; to *Selene,* wife and sister of *Helion,* the Sun god of the Greeks; or, to the *Magna Mater, . . . honestissima, purissima, castissima,* the Universal Mother of all Beings—because SHE IS MOTHER NATURE.

Verily is *Maria* (Mary) the Isis *Myrionymos,* the Goddess Mother of the ten thousand names! As the Sun was *Phœbus,* in heaven, so he became *Apollo,* on earth, and Pluto in the still lower regions (after sunset); so the moon was *Phoebe* in heaven, and *Diana,* on earth (*Gæa, Latona, Ceres*); becoming *Hecate* and *Proserpine* in Hades. Where is the wonder then, if Mary is called *regina virginum,* "Queen of Virgins," and *castissima* (most chaste), when even the prayers offered to her at the sixth hour of the morning and the evening are copied from those sung by the "heathen" Gentiles *at the same hours* in honour of *Phœbe* and *Hecate?* The verse of the "Litany to the Virgin," *stella matutina,*[6] we are informed, is a faithful copy of a verse from the litany of the *triformis* of the pagans. It is at the Council which condemned Nestorius that Mary was first titled as the "Mother of God," *mater dei.*

In our next, we shall have something to say about this famous Litany of the Virgin, and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the *annals* of religions as found in the Esoteric Doctrine.

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[6] The "Morning Star," or *Lucifer,* the name which Jesus calls himself by in Rev. xxii, 16, and which becomes, nevertheless, the *name of the Devil,* as soon as a theosophical journal assumes it!

Meanwhile, we may add a few more statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

XIII

Let us give a few moments of attention to the assemblies of the "Builders of the upper Temple" in early Christianity. Ragon has shown plainly to us the origin of the following terms:

(*a*) The word "mass," comes from the Latin *Messis*—"harvest," whence the noun *Messias,* "he who ripens the harvest," Christ, the Sun.

(*b*) The word "Lodge" used by the Masons, the feeble successors of the Initiates, has its root in *loga,* (*loka,* in Sanskrit) a locality and a *world;* and in the Greek *logos,* the Word, a discourse; signifying in its full meaning "a place where certain things are discussed."

(*c*) These assemblies of the *logos* of the primitive *initiated* masons came to be called *synaxis,* "gatherings" of the Brethren for the purpose of praying and celebrating the *cœna* (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called *hostiæ* or sacred and pure *hosties,* in contrast to the impure sacrifices (as of prisoners of war, *hostes,* whence the word *hostage*). As the offerings consisted of the harvest fruits, the first fruits of *messis,* thence the word "mass." Since no father of the Church mentions, as some scholars would have it, that the word *mass* comes from the Hebrew *missah* (*oblatum,* offering) one explanation is as good as the other. For an exhaustive enquiry on the word *missa* and *mizda,* see King's *gnostics,* pp. 124, *et seq.*

Now the word *synaxis* was also called by the Greeks *agyrmos* (a collection of men, assembly). It referred to initiation into the Mysteries. Both words—*synaxis* and *agyrmos*[7]—became obsolete with the Christians, and the word *missa,* or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term messias (*Messiah*) is derived from the Latin word *missus* (messenger, *the sent*). But if so, then again it may be applied as well to the Sun, the *annual messenger,* sent to bring light and new life to the earth and its products. The Hebrew word for Messiah *mâshiah* (anointed, from *mashah,* to annoint) will hardly apply to, or bear out the identity

[7] Hesychius gives the name (agyrmos) to the first day of the initiation into the mysteries of Ceres, goddess of harvest, and refers to it also under that of *Synaxis*. The early Christians called their mass, before this term was adopted, and the celebration of their mysteries—*Synaxis*, a word compounded from *sun* "with," and *ago* "I lead," whence, the Greek synaxis or an *assembly*.

in the ecclesiastical sense; nor will the Latin *missa* (mass) derive well from that other Latin word *mittere, missum,* "to send," or "dismiss." Because the communion service—its heart and soul—is based on the consecration and oblation of the host or *hostia* (sacrifice), a wafer (a thin, leaf-like bread) representing the body of Christ in the Eucharist, and that such wafer of flour is a direct development of the harvest or cereal offerings. Again, the primitive *masses* were *cœnas* (late dinners or suppers), which, from the simple meals of Romans, who "washed, were *anointed,* and wore a *cenatory* garment" at dinner, became consecrated meals in memory of the last Supper of Christ.

The converted Jews in the days of the Apostles met at their *synaxes,* to read the Evangels and their correspondence (Epistles). St. Justin (150 A.D.) tells us that these solemn assemblies were held on the day called *Sun* (Sunday, *dies magnus*), on which days there were psalms chanted "collation of baptism with pure water and the *agapæ* of the holy *cœna* with bread and wine." What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew *Messiah* "he who causes to go down into the pit" (or Hades), or its Greek transliteration *Messias?* As shown by Nork, Jesus *"was never anointed either as high priest or king,"* therefore his name of *Messias* cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or "rubbed with oil" a Homeric term, is *chris,* and *chrio,* both *to anoint the body with oil.* (See LUCIFER for 1887, "The Esoteric Meaning of the Gospels.")

Another high Mason, the author of "The Source of Measures," summarizes this *imbroglio* of the ages in a few lines by saying:

> The fact is there were *two Messiahs*: *One,* as causing himself to go down into the pit, for the salvation of the world;[8] this was the sun shorn of his *golden rays* and *crowned with blackened ones* (symbolizing this loss) as the thorns. *The other,* was the triumphant *Messiah,* mounted up to this *summit of the arch of Heaven,* personated as the *Lion of the tribe of Judah.* In both instances he had the cross. . . .

At the *Ambarvales,* the festivals in honour of Ceres, the *Arval* (the assistant of the High Priest) clad in pure white, placing on the *hostia* (sacrificial heap) a cake of corn, water and wine, tasted the wine of

[8] From times immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words. . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole mankind, if called upon, and to die in the defence of truth."

libation and gave to all others to *taste*. The *oblation* (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature—the cake of corn (vegetable kingdom), the sacrificial vase or *chalice* (mineral), and the *pall* (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb-skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, incenses the altar, etc., etc., and going to the altar washes his fingers saying, "I will wash my hands *among the* INNOCENT and encompass thy altar, O Lord." He does so, because the ancient and *pagan* priest did the same, saying, "I wash (with lustral water) my hands among the INNOCENT (the fully initiated Brethren) and encompass thy altar, O great Goddess" (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin.

The consecrated vestment worn by the Pope, the *pall, "has the form of a scarf made of white wool,* embroidered with purple crosses." In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine services his *"O redemptor mundi"* to Apollo "the Sun" his *mater Salvatoris,* to Ceres, the earth, his *Virgo paritura* to the Virgin Goddess, etc., and pronounced *seven ternary commemorations.* (Hearken, O Masons!)

The ternary number, so reverenced in antiquity, is as reverenced now, and is pronounced five times during the mass. We have three *introibo,* three *Kyrie eleison,* three *mea culpa,* three *agnus dei,* three *Dominus Vobiscum.* A true masonic series! Let us add to this the three *et cum spiritu tuo,* and the Christian mass yields to us the same *seven triple commemorations.*

PAGANISM, MASONRY, and THEOLOGY—such is the historical trinity now ruling the world *sub rosa.* Shall we close with a Masonic greeting and say:

Illustrious officers of Hiram Abif, Initiates, and "Widow's sons." The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. *Fratres, sobrii estote et vigilate!*

H.P.B.

THE SIGNS OF THIS CYCLE

MEN of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millenium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600, 1700, 1800, and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reincarnation as the absolute law of life, we feel somewhat sure of our ground.

This cycle is known as the dark one; in Sanskrit, Kali Yuga, or the black age. It is dark because spirituality is almost obscured by materiality and pure intellectualism. Revolving in the depths of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Pre-eminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

NOTE.—This article, first printed by Mr. Judge in the *Path* for October, 1892, has not been reprinted in THEOSOPHY since July, 1914.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed, they feel more keenly the grinding of the chains of circumstance, and therefore the next characteristic of the cycle—among human beings—is *unrest*. This was pointed out in the *Path* in vol. I, p. 57, April, 1886, in these words:

> The second prophecy is nearer our day and may be interesting; it is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *Sun* (of the time when the famous brilliant sunsets were chronicled and discussed not long ago) for the same prognostications. . . . This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesmen who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the city of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to convicted lawbreakers being allowed to take the work and the wages away from the citizens. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and

Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

The Search for the Real

See, in any house where virtue and self-respect abide, the palpitation which the approach of a stranger causes. A commended stranger is expected and announced, and an uneasiness betwixt pleasure and pain invades all the hearts of a household. His arrival almost brings fear to the good hearts that would welcome him. The house is dusted, all things fly into their places, the old coat is exchanged for the new, and they must get up a dinner if they can. Of a commended stranger, only the good report is told by others, only the good and new is heard by us. He stands for humanity. He is what we wish. Having imagined and invested him, we ask how we should stand related in conversation and action with such a man, and are uneasy with fear. The same idea exalts conversation with him. We talk better than we are wont. We have the nimblest fancy, a richer memory; and our dumb devil has taken leave for the time. For long hours we can continue a series of sincere, graceful, rich communications, drawn from the oldest, secretest experience, so that they who sit by, of our own kinfolk and acquaintance, shall feel a lively surprise at our unusual powers. But as soon as the stranger begins to intrude his partialities, his definitions, his defects, into the conversation, it is all over. He has heard the first, the last and best he will ever hear from us. He is no stranger now. Vulgarity, ignorance, misapprehension are old acquaintances. Now, when he comes, he may get the order, the dress, and the dinner—but the throbbing of the heart, and the communications of the soul, no more.

—Emerson

NOTES ON THE DHAMMAPADA

CHAPTER Eighteen of the *Dhammapada,* here titled "Impurity," focuses some dominant perspectives of Buddha's teaching upon various causes of "evil." We first note, as we would expect, the judgment that "ignorance is the worst taint"; this is an affirmation that *no* being is inherently evil, and that all wrongdoing of man devolves from confused conditions of consciousness.

In this group of verses, Buddha begins with an affirmative recommendation: "Be wise. Make for yourself an island. Strive quickly." In other words, the intent is to draw the attention of the disciple to his need for true self-reliance. To make yourself an "island" means to come to terms with solitude. Here we are reminded of a verse appearing in Chapter 3, where, discussing the waywardness of the lower mind, Buddha reminds that the *true* or higher mind is "incorporeal, moves alone, travels far and rests in the cave of the heart." In Chapter 6 Buddha asserts that the man who would become wise must "value retirement which is hard to love." Calling nothing his own, the wise ones seek "the homeless state." But in order to do this, one must "strive quickly." Why? Because the disciple needs to marshal all his faculties and all his energies to overcome *tamas,* or indifference—the great pull of inertia which H.P.B. once called the most powerful of occult forces. Buddha's discussion of Vigilance in Chapter 2 makes it plain that one must move always with intense energy—energy radiating from the higher self—in order to pursue the Noble Eight-Fold Path:

> Fools and witless persons give themselves to sloth. The wise value vigilance as their best treasure.
>
> Vigilant among the heedless, awake among the sleepy, the wise one forges ahead even as a charger outdistances a weak horse.
>
> By vigilance did Indra rise to the lordship of the gods. Vigilance is always praised, heedlessness ever deprecated.

Unless the disciple channels his energies towards self-mastery and self-improvement, he will find himself tempted towards censoriousness. Here, in Chapter 18, Buddha indicates the nature of the temptation:

> Easy it is to see the faults of others; difficult it is to see our own. One winnows others' faults like chaff, but his own faults he hides even as a cheat hides a losing throw.
>
> He who is given to finding faults in others and is ever censorious increases his own weaknesses. Far indeed is he from their destruction.

In an introductory essay to *The Teachings of The Compassionate Buddha,* E. A. Burtt indicates how Buddha's philosophy connects the need for transcendence of personality with our perverted desire to "increase the unhappiness of others":

> First, that by the mere fact of being born under the conditions of finite existence every living creature is subject to the evils of sickness, old age, and death, and to the sadness that comes when his loved ones are stricken by these ills. These inevitable occasions of unhappiness (*dukha*) constitute the problem of life. But they would not make us unhappy were it not for the blind demandingness (*tanha*) in our nature which leads us to ask of the universe, for ourselves and those especially dear to us, more than it is ready or even able to give. Moreover, it is this same unrealistic and selfish craving which, frustrated as it inevitably becomes, moves us to act in ways that increase the unhappiness of others. Hence this is the factor in us which each person is responsible for bringing under control, in order that he may be a source of true and dependable well-being to himself and to others. Now, nothing short of complete destruction of this factor will do, for as long as any taint of it is left it cannot help affecting our action and poisoning our mental state.

So Gotama requires complete destruction of the tendency to meddle or interfere in the lives of others; else it is impossible to be other than a "cheat" regarding our own weaknesses. And if the disciple be not constantly "vigilant," the presence of his own faults will remain undetected while he criticizes his fellows. H.P.B.'s well known article, "Is Denunciation a Duty," which first appeared in *Lucifer* for December 1888, is H.P.B.'s burning commentary upon the insidiousness of slander —and the stranglehold it gained on a spuriously "Christian" society. Pointing out that one of the most important clauses of the Pledge taken by those who joined the Esoteric Section of her day was "to abstain from condemning others," H.P.B. said that "we denounce indignantly systems and organizations, evils, social and religious—*cant* above all: we abstain from denouncing persons." She continued:

> What has a "working" member of the Theosophical Society independent of any public function or office, and who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbors? A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. If a theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to

"denounce severely" every case of "treachery, falsehood and rascality" *even* in private life; but—*nota bene*—only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither "speaking evil" nor "condemning," but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But even then the theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare's severe judge: "I show it most of all when I show justice."

When professed aspirants to the higher life failed in the "vigilance" which might have kept them mindful of their own duties, and impersonally neutral in regard either to the duties or failings of others, the worst sort of corruption followed. The "frustration" which Professor Burtt speaks about was in H.P.B.'s days finding a degrading outlet in the habit of petty slander. On this point H.P.B. speaks with fiery emphasis:

Who shall dare deny that in our age, modern society in its general aspect has become a vast arena for moral murders, performed between two cups of five o'clock tea and amid merry jests and laughter? Society is now more than ever a kind of international shambles wherein, under the waving banners of drawing-room and church Christianity and the cultured tittle-tattle of the world, each becomes in turn as soon as his back is turned, the sacrificial victim, the sin-offering for atonement, whose singed flesh smells savory in the nostrils of Mrs. Grundy. Let us pray, brethren, and render thanks to the God of Abraham and of Isaac that we no longer live in the days of cruel Nero. And, oh! let us feel grateful that we no longer live in danger of being ushered into the arena of the Colosseum, to die there a comparatively quick death under the hungry wild beasts! It is the boast of Christianity that our ways and customs have been wonderfully softened under the beneficent shadow of the Cross. Yet we have but to step into a modern drawing-room to find a symbolical representation, true to life, of the same wild beasts feasting on, and gloating over, the mangled carcasses of their best friends.

An interesting correlative point is stressed in Buddha's discourse on "Impurity:"

Easily lives one who is shameless, bold after the fashion of a crow, and is a mischiefmaker, a slanderer, is arrogant and corrupt.

Hard is the life to live for one who is modest, who always seeks for what is pure, who is disinterested, unassuming, chaste and has insight.

The warning that it is much easier to be "shameless, a mischief-maker, a slanderer," takes the disciple back to an earlier reminder that "the mind trembles and quivers" when attempting to leave the dominion of Mara. The heedless man settles for a spurious kind of well-being, feeding upon self-righteousness, allowing himself to drift into the grip of whatever psychological sensations are provided by uncontrolled *tamasic* and *rajasic* avenues of expression. Since the true disciple is "bound upstream," and must "travel against the wind," true righteousness, and the happiness only true righteousness can bring, are obtained with difficulty. So, abstaining from the judgment of others, the wise man must "remove his impurities, one by one, little by little, day by day, as a smith removes the impurities of silver."

There are many "taints" which make the personality of the disciple impure, but they all are compounded of "ignorance." For ignorance is the failure to recognize our own true work in the world, leading thence to a willingness to take out our frustration and loss of direction upon others:

> Non-repetition taints our prayers. Non-repair taints the house. Sloth taints our body. Heedlessness taints the watchman.
>
> Unchastity taints a woman. Niggardliness taints a benefactor. Evil deeds taint us in this world and the next.
>
> But there is a taint worse than all taints—ignorance is the worst taint. O Bhikkhus, remove that taint and so become taintless.

Of the faults of our fellows, pertaining as they do to the purely personal plane, none will survive. Buddha closes his discourse with this thought, reminding that while "nought survives in the phenomenal world, the Buddhas are ever the same." In other words, there *is* that in each man, whether he temporarily appear "good" or "evil," which remains "ever the same." To discover this inner Self who, in the words of the *Upanishad's,* knows "joy without rejoicing," is the object of the explorations of the disciple.

CHANNELS OF ALAYA

THE chief characteristic of any *living* organism, the distinguishing mark by which a thing may be said to be *alive,* is a circulatory system, through which flow the vital forces of Life. In this sense it seems that everything that lives and breathes does so by virtue of animation "from above"—by being vitalized and sustained by some essence or power subtler than itself. Animal bodies live, for example, because they are continually nourished by food, blood, and air. Plants are kept alive by an intricate network of channels extending all the way from root to leaf. Through these channels invisible currents of vitality continually flow.

Our Earth, likewise, according to Occultism, is kept alive and healthy by a vast network of veins through which pass the *vis vitae* of the Solar universe, pulsating ceaselessly in rhythmical currents of ebb and flow. How much more so, then, the life and well-being of individual man, in his relationship to the race or nation to which he belongs! Except for the psychic and spiritual currents connecting him with the whole, neither the physical, intellectual, nor spiritual man can grow, prosper, or even be fed. Even humanity as a whole is said to receive its nourishment by circulatory response, through the ever-revolving wheel of reciprocity or sacrifice.

> He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain, O son of Pritha. (*Bhagavad-Gita.*)

During Kali Yuga, or the Dark Age, men are inclined to stand on the receiving, rather than on the giving end of the line. Sacrifice plays small part in the life of average man. Yet, there can be no receiving, obviously, without a giver to confer the gift. The law of the universal brotherhood of man has so ordained existence upon earth that every human being, whether he acts up to the principle or not, is under the biological necessity of both giving and receiving. To preserve balance, to become a constructive co-worker with Nature in her cyclic task, man *must* sacrifice in one way or another. Why not, then, sacrifice cheerfully? Why not make of one's self a true channel of Alaya, through which the life-giving forces of the God-head may flow unobstructed to all that lives and breathes?

Brahma, Vishnu and Shiva, in the Hindu teachings of the Trimurti, symbolize the threefold powers of Nature—Creative, Preservative, and

Destructive, or Regenerative. Applied to the microcosm, or man, the Trinity expresses itself as *Work, Frugality,* and *Sharing,* or Sacrifice. Brahma, whose predominant characteristic is creation, expresses himself in man through *work;* Vishnu, or the power of preservation, manifests as *frugality,* or saving; while Siva, God of destruction, or regeneration, is exemplified in the individual by sacrifice, *sharing* or letting go. Work, saving, and sharing, then, constitute the great wheel of reciprocity spoken of by Krishna, by means of which humanity is nourished and kept alive. The balanced individual is the one in whom manifest equilaterally all three powers of the God-head.

None of these powers, it would appear, is of itself either good or evil. It is the motive with which they are generated that makes of them either beneficent gods or maleficent demons.

One of the most demoniacal phases of present day endeavor, it would seem, is the spirit of *selfish* work and preservation which prevails in the world of men—the demon of hoarding, of amassing great fortunes for self alone, or for one's family, exclusive of the needs of others. Such are the elements that dam the channels of Alaya. In a civilization built on Brotherhood, could there be any such thing as hoarding? With right motive and understanding, both work and frugality would be pursued in order that one might more abundantly give, that one might contribute more generously to the great brotherhood of life of which he is an indivisible part. The fact that Brahma, Vishnu and Shiva are represented as brothers suggests the ratio or balance that should ever exist between work, frugality and sacrifice.

Microcosmically considered, Brahma, Vishnu and Shiva, then, are inherent functions in the immortal reincarnating Ego. But their expression in the personality must be self-induced and self-devised, the result of *voluntary* action from within. Brahma becomes a living power in the individual's life, for example, when the individual feels the impulse of creation stirring in his soul, when he is happy and contented only when he is busy. Vishnu manifests when the preservative, frugal quality wells up spontaneously, when saving is undertaken for its own sake, not with motives of personal aggrandizement. The pure Shiva quality shows forth when sacrifice is cheerfully and voluntarily performed, and not the result of coercion. But the individual who works only because he *has* to work, who saves with selfish motive, or who shares only under pressure or duress, can hardly be said to embody the true spirit of any aspect of the Divine trinity.

"The giver makes the gift precious," says an old proverb. But the giver is present in the gift only when it is given warmly. How can the man who donates under pressure or because he is solicited put his heart into the act, or in any way be present in the gift? Gifts invariably carry with them the feelings and the motives of their givers. Might this be one reason why solicitations are never made for support of Master's Cause? It is the principle of voluntary work and sacrifice, as much as any other factor, that makes of the Theosophical Movement a spiritual and moral force in the world. *Voluntary* contributions in time, money, and work are the foundation stones upon which spontaneity of soul may be expressed—the only basis, no doubt, wherein the soul can incarnate in the sacrifices made.

Mother Nature, the most exemplary of all givers, sacrifices without stint—not because she is required to do so, or in any way coerced, but because her heart and soul are intent upon the work of providing sustenance for good and evil alike.

Very few individuals, it would appear, embody equally the threefold powers of work, frugality, and sharing. Few, therefore, are the channels of Alaya. There are those who work, and work hard. Others, both work and save—but seldom share. These individuals labor under the delusion, it would seem, that they will sacrifice at some future date. They are waiting, they say, for their ship to come in. But how can Shiva, god of sharing, find a resting place in hearts filled with intentions alone? How can the man who is unable to make little sacrifices *now*, in present meager circumstances, arouse the courage to perform greater charities midst the intoxicating airs of wealth? It is not what one *intends* to share at some future date that is recorded on the scrolls of Karma, but what he cheerfully contributes *now* of present possessions, however small. Shiva is concerned not so much with the size of the gift as with the spirit of giving in the heart. Is not this the lesson contained in the parable of the widow's mite, as recorded in the Christian Bible? The paramount virtue of the widow's gift lay in the fact that she gave all she had.

To constitute one's self a channel of Alaya means to become *alive*, to be a vital, living organism in the circulatory system of humanity. It means to own nothing in this world, in the *possessive* sense of the word, but to be only an humble, trustworthy custodian—impersonal transmitter of health-giving waters of psychological Life.

THE ARYAN RACE

OUR Fifth Root Race has already been in existence, as a race *sui generis* and quite free from its parent stem—about one million years. Therefore it must be inferred that each of the four preceding sub-races has lived approximately 210,000 years; thus each family race—of which there are seven in each sub-race—has an average existence of about 30,000 years. The knowledge of the foregoing, and the accurately correct division, formed part and parcel of the Mysteries, where these sciences were taught to the disciples, and where they were transmitted by one hierophant to another.

The duration of the periods that separate, in space and time, the Fourth from the Fifth Race, in the historical or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian ages, marked at certain periodical epochs by the most terrible cataclysms, too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer a description of the slightest value concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down to the present time; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master of this earth—is not for the writer to say.

Most probably they have, and this is our own personal conviction. But if so, this knowledge is only for the highest Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she herself has been taught, and no more.

The Egyptians, as well as the Greeks and "Romans" some thousand years ago, were "remnants of the Atlanto-Aryans," *i.e.,* the former, the Egyptians, were of the older, or Ruta-Atlanteans; the last named, the descendants of the last race of that island (Poseidonis) whose sudden disappearance was narrated to Solon by the Egyptian initiates. (The earliest Paleolithic men in Europe, about whose origin Ethnology is silent, and whose characteristics are but imperfectly known, were of pure Atlantean and Africo-Atlantean stocks. The *pure* Atlantean stocks—of which the tall Quaternary cave-men were the direct descend-

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NOTE.—Collated from standard Theosophical sources.

ants—immigrated to Europe long prior to the Glacial period; in fact as far back as the Pliocene and Miocene times in the Tertiary. These colonists were portions of the once glorious race, whose cycle from the Eocene downwards had been running down the scale.)

The highest people now on earth (spiritually) belong to the first sub-race of the Fifth Root Race; and those are the Aryan-Asiatics. The archaic records show the Initiates of the second sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of menhirs and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain by land may give an idea of the date when such a journey could have been performed on terra firma.

The modern archeologist, though speculating ad infinitum upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet these weird, and often colossal monuments of unhewn stones—which consist generally of four or seven gigantic blocks placed together—are strewn over Asia, Europe, America and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac, Brittany, nearly a mile in length and numbering 11,000 ranged in eleven rows—are twin sisters of those at Stonehenge. The conical menhir of Loch-Maria-Ker in Morbihan, measures twenty yards in length and nearly two yards across. The menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and prehistoric monuments are found in almost every latitude . . . in the Mediterranean basin; in Denmark, in Shetland and in Sweden . . . in Germany where they are called the giant tombs; in Spain and Africa; in Palestine and Algeria; in Sardinia; in Malabar in India, where they are called the tombs of the Daityas and the Rakshasas; in Russia and Siberia where they are known as the Koorgan; in Peru and Bolivia, where they are termed the chulpas or burial places.

That no gigantic skeletons have been hitherto found in the tombs is yet no reason to say that there never were the remains of giants in them. Cremation was universal till a comparatively recent period—some 80,000 to 100,000 years ago. Nevertheless, the classics often speak of giant skeletons still excavated in their day. Nor were all such

cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the traveling Initiates had to do. And these gigantic monuments are all symbolical records of the world's History. They are not Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of the mighty builders—and "magicians" good and bad.

The mystery veiling the origin and religion of the Druids is as great as that of their supposed fanes is to the modern Symbologist, but not so to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were *Eastern priests* akin to the Chaldeans and Indians, though little more. They were connected in their esoteric teachings with the univeral Wisdom Religion, and thus presented affinities with the exoteric worship of all.

Of the third sub-race of the Aryan Fifth Race is asserted the following: "The first three 'divine or astronomical Dynasties' who taught the Third *Root* Race, after having abandoned the Atlanteans to their doom, returned (or re-descended, rather) *during the third sub-race of the Fifth*, in order to reveal to saved humanity the mystery of their birthplace—the sidereal heavens." The same symbolical record of the human races and the three Dynasties (Gods, Manes—semi-divine astrals of the Third and Fourth, and the "Heroes" of the Fifth Race) which preceded the purely human kings, was found in the distribution of the tiers and passages of the Egyptian Labyrinth.

Man's size was reduced from fifteen to ten or twelve feet ever since the third sub-race of the Aryan stock, which sub-race—born and developed in Europe and Asia Minor under new climates and conditions—had become European.

The fourth sub-race witnessed the destruction of the last remnant of the Atlanteans—the Aryo-Atlanteans in the last island of Atlantis, namely, 11,000 years ago. We find the last of the Atlanteans, still mixed up with the Aryan element, at that time. This shows the enormous overlapping of one race over the race that succeeds it, though in characters and external type the elder loses its characteristics, and assumes the new features of the younger race.

"Surely if the Hindu Puranas give a decription of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean—then their Puranas must be older than those Phoenicians (placed at

from 2,000 to 3,000 years B.C.)." "In the above accounts," writes an Adept, "the Hindus speak of this island as existing and in great power (Poseidonis); it must, therefore, have been more than 11,000 years ago." But another calculation and proof may be adduced of the great antiquity of the Aryan Hindus who knew of it (*because they had once dwelt in it)* and described the last surviving island of Atlantis—or rather of that remnant of the Eastern portion of that continent which had perished soon after the upheaval of the two Americas—the two Varshas of Pushkara. This latter proof is based on astronomical calculations.

The Aryan Races, for instance, now varying from dark brown, almost black, red-brown, yellow, down to the whitest creamy color, are yet of one and the same stock—the Fifth Root Race—and sprang from one single progenitor, called in Hindu esotericism by the generic name of Vaivasvata Manu; the latter, remember, being that *generic* personage, the *Sage,* who is said to have lived over eighteen million years ago, and also 850,000 years ago—at the time of the sinking of the last remnants of the great continent of Atlantis, and who is said to live even *now* in his mankind. The light yellow is the color of the first *solid* human race, which appeared after the middle of the Third Root Race (after its fall into generation), bringing on the final changes. For it is only at that period that the last transformation took place, and brought forth man as he now is, only on a magnified scale. This Race gave birth to the Fourth Race—"Siva" gradually transforming that portion of humanity which became "black with sin" into *red-yellow* (the red Indians and the Mongolians being the descendants of those) and finally into brown-white races—which now, together with the yellow races, form the great bulk of humanity.

It is to the period of the Third Root Race that we have to look for the first appearance of the Ancestors of those who are termed by us the most ancient peoples of the world—now called the Aryan Hindus, the Egyptians and the oldest Persians on the one hand, and the Chaldees and Phoenicians on the other. But it is the sub-race (of the Lemurians) which *preceded* the one that separated *sexually,* that is to be regarded as the *spiritual* ancestor of our present generations, and especially of the Eastern Aryan races.

YOUTH-COMPANIONS ASK—AND ANSWER

SINCE most of the contributors to YCA have "grown up in," or at least spent time with, the classes of ULT's Theosophy School, might it not be interesting to invite individual comment on just what one considers the basic objectives and contributions of Theosophy School?

While one can read a clear account of the School's origin and declared purpose in the Eternal Verities *and* Teacher's Manual, *perhaps each person has a distinctive way of expressing the crux of the enterprise—and perhaps a sharing of various points of view would be both stimulating and instructive. On the basis of such discussion, moreover, one might find new ideas for that constant improvement in educational achievement which should be possible.*

(*Continued.*)

(*a*) It is every teacher's aim and purpose to acquaint a pupil in Theosophy School with the basic principles of Theosophy. The Declaration of Theosophy School, with its three objects, is supposed to imprint in a child's mind what Theosophy School really stands for. The question arises, however, as to just how well acquainted the teacher is with the true meaning of the Declaration, including the Three Truths?

The first object calls for a profound knowledge of the Three Truths. Krishna says in the Gita: "There are many ways along which men come to me, but all paths are mine to use, all paths lead to the same great eternal truth." The Mohammedans say "Allah"; the Hindus, "Brahm"; and the Christians, "God"—all three speaking of the same thing. It seems important to stress that different faiths and religions, while appearing to be different, are essentially the same in origin. Theosophy, however, is like the White Light, in which all colors are present.

Many things in life occur which we do not like, but we have to recognize the fact that they have been produced by ourselves in the past, that pain and sorrow never come from outside—everything comes from within. Pain, however, is the most wonderful teacher, because it compels us, by drawing attention to Karma, to realize that *we* made the pain; therefore we can remove it.

An important factor to be pointed out to children, in connection with the third truth, is that the earth is not an accident, but that the law of evolution forces worlds into existence.

Concerning the second object, attention should be drawn to the part, "understanding in especial the life and work of H. P. Blavatsky and Wm. Q. Judge. . . ." H.P.B. left no successor. Those who learn and practice what she taught are her true successors. Only as souls can we become pupils of H.P.B. A good description of W.Q.J. is: "He was a fearless defender of Great Ideals, a fearless defender of the noble in all men of the race." He was a true practitioner of what H.P.B. taught.

The third object, in this student's opinion, combines various aspects. One, out of many, is that in order to become a true citizen of a Republic of Brotherhood in this land, we have to know how to work, how to use all our possessions for this purpose. In so doing we will come to see how we are related to the whole, and enliven the spirit that makes for Brotherhood.

(*b*) What one person obtains or assimilates during a stay in Theosophy School is obviously different, not only in degree, but also in nature, from that obtained by others. In fact, each individual may be seeking something tangential to the avowed general purpose of Theosophy School; one child's mother may have insisted that he come, another comes because he likes the others in his class, yet another because he has a personal fondness for the teacher. Certainly a child doesn't always come because he is searching for inner truth and feels that he has finally found it. This needs to be recognized.

Possibly the function of all education is twofold: (1) To awaken a man's mind to the world of ideas. This is more a feeling that one has, than something one does. There is a connection between the fire of finding a new idea and finding the meaning of an old idea with the awakening to the world of ideas. (2) In the opinion of this student, this has to do with finding out what a subject is about. It includes the foundation and the principles of a subject, their inherent logicality, and the particulars and their implications. But the primary emphasis is on the first function. Learning without excitement in the mind is like sitting in a dull movie because you haven't anything else to do. It is like placing your body in a spot and wondering why it is there. It is unfortunately possible to attend a Theosophy School class without a craving for food for the mind, but merely with the attitude that you "should" be there because you agree with the principles of Theosophy.

The idea occurs that to stimulate this excitement in the mind is paramount to educating with theosophical doctrine. It would seem that theosophical doctrines are something to be discovered, not to be

"learned." It is the same with so-called "moral education." The danger of morality is in being too sure of one's definition. But even in a more general statement of fundamental moral principles there exists a subtle danger. They can act as guides and foundations, but if they are merely "learned" instead of discovered, one rebels.

Take for example the principles of self-reliance and brotherhood which are so important in Theosophy. The importance of the concept of self-reliance is self-evident in this discussion. But you immediately begin to wonder—self-reliant toward what? Self-reliant from the needs of being loved and loving others? "No," comes the answer, for herein lies the principle of brotherhood. But imagine the complexity of guilt-feeling one could suffer by trying to measure up to a purely intellectual standard of self-reliance, of brotherhood. It is comparable to a new man on the job. He is never sure that he is doing the right thing, and is always glancing at the other people to make sure everything is going all right. He is very anxious and feels great relief when he overhears someone say that the new man is "fitting in." Yet if he *really* fits in, no one has to tell him so.

It would seem in many cases that the mind has a rather interesting way of acting. If there hasn't been a complete understanding of a moral principle, a person will almost unconsciously look around to see how someone else "does it." There is a dynamic drive to do what is right, but how does one know what *is* right in a practical situation, when the only thing that has been learned is an intellectual principle? The first thing that comes to mind is to wonder how so-and-so would handle it if he were in the same situation.

This brings us to a point of emphasis which I feel to be important in Theosophy School. Each different idea in Theosophy must be considered on its own merit. The whole-hearted acceptance of the complete doctrine because a person is in agreement with the ideas leads him to act from the basis of doctrine rather than from himself. In other words, if a teacher could make it paramount that a single idea could be applicable in the students' lives, rather than to emphasize how Theosophy *in toto* is wonderful, the student is encouraged to learn surely, even if slowly. The fact that there is an underlying foundation and logical link between all theosophical ideas is an important one to suggest, though it will probably be realized by the students themselves in the course of time.

MORALITY AND NATURAL LAW

THE idea of Karma plays a significant role in the history of philosophical religion. Though relatively unknown in Western history, Greek personifications of Justice, Necessity, and Retribution—as well as the Christian "Providence"—reflect the ancient conception of Karma.

Morality and Natural Law are fundamental aspects of Karma; both have been the substantial foundation of our civilization, though both have been in profound question. The criteria of morality have altered radically many times, and presently the compulsions to what is presumed to be culturally or socially "righteous behavior" are relaxing. The same applies in another way to the conception of Natural Law. Our whole theory of jurisprudence, our Constitution, our Declaration of Independence, refer to the idea of "natural" law. Yet, whether there is such a thing as Natural Law in the larger philosophic sense that the Deists of the eighteenth century proposed, is also in question.

We can be reasonably accurate when we propose that morality represents those forms of behavior which are regarded as "righteous" without being examined. The dictionary says that morality has to do with those activities which are established as illustrating the difference between right and wrong. That is, we inherit our morality.

Morality is endowed with yet another meaning when we say "moral philosophy," but then what we really mean is "ethics" or "ethical theory." Making this distinction will be helpful, since we know that many people have conceptions about right and wrong without ever determining *why,* but simply accepting them. To most psychologists, the thing called "conscience" is some kind of an overlay of impressions and prohibitions of *musts* and *oughts* and *don'ts* which society has imprinted on the sensibilities of people, so that there is no standard of right and wrong except what people think and are taught to believe.

Now, where does morality come from? To answer this question, we probably need to admit or postulate that there are those men whose conceptions of good and evil do not derive from indoctrination or habit or custom or mode or social pressure, or any other external pressure or influence. Such men are rare; often they are rebels; they are heretics, nonconformists—those who arrive at a conviction of what is right independently of popular opinions on the subject. In consequence, they

are often the cause of unpleasantness by arousing antagonism because they do not do what everyone else does, and thus they become a reproach to the majority. But this depends upon the quality of the individual, the character of the times, and his appeal to the susceptibility of the rest of the world to such adventurous suggestion. Perhaps this is one of the basic reasons why great religious teachers often suffer persecution. The searching character of their investigation into the subject of what is right and wrong, their endeavor to introduce *ethics,* as distinguished from morality, prove disturbing, since people's self-esteem is often dependent upon their considering themselves righteous. And when they are shown that they are merely imitating their ancestors, and that manifest injustices are a consequence of what they do—this is painful. One who makes such disclosures is, or is regarded as, an enemy to society. Hence Socrates was ordered to drink the hemlock because he was an ethical philosopher, and not an advocate of traditional morality.

But where does original thinking on the subject of right and wrong come from? Theosophy proposes that the ground of universal brotherhood is an identity of being in essence, and it pursues this idea by pointing to the fact that all men have in common the quality of self-consciousness, which is the root of our identity. How, then, account for differences? If we can explain the differences among people, then we are in some measure moved to tolerance—or something better than tolerance, since tolerance easily becomes mere sentiment. Comprehension, however, replaces sentiment with understanding. When we know why people do things, or when we understand the forces behind their behavior—whether they are actuated by delusions or by inadequate reasoning—we at least understand them, and so do not regard their action as a diabolical intrusion upon the harmony of our lives. We are willing to enter in, to identify ourselves with them, seeing the processes which explain what they do. Understanding is basic in all questions of ethics, and in respect to social or moral ideals.

The theosophical conception of "differences" is ultimately rooted in the doctrine of reincarnation. This does not supply a final answer, since all final answers are reserved for ultimate knowledge; but reincarnation gives an explanation of tendencies of character, and of those misfortunes that seem so impossible to explain unless we are to recognize that there is a basic order in the universe, an ethical law of causation. If we account for our own problems, characteristics, tend-

encies, in the light of a *principle,* a law of nature such as reincarnation purports to be, then we have an element of reconciliation in our response to what happens to us. We *can't* be bitter over what we can account for rationally, we are not outraged by the world, and we don't accumulate hostility toward nature. Some people may exercise more self-control than others; some people may try to understand more than others; some people may develop more compassion than others, but these differences simply represent the degree of human evolution from an egoic or moral point of view.

If we are to have a morality which is better than custom, then, we are invited to re-examine what we regard as good and evil, right and wrong. We must question our tendency to condemn others, for each individual is a soul in evolution who brings with him a certain psychomoral heritage, as well as a physical heritage, from his parents. Moral law is natural law. Yet we inherit the traditional Christian conception of the origin of things, which is plainly at odds with the scientific conception. The ancient Greeks, the philosophers who antedated the Christian epoch, regarded the whole universe as a kind of living atom. They saw life everywhere. And it was not until the establishment of the Christian system with Jehovah as the unique "Creator" who, it was said, made everything out of nothing, that this conception of a vital, breathing universe died out, and matter became the source of evil. Bodies were considered sinful; ideas of "original sin" suggested the false and ignorant asceticism of the priests of the Christian religion, and all this cast a shadow on men's views of Nature. It is fair to say that before modern science was born in the seventeenth century, there was no longer *nature* alive and breathing, but only the raw material which the Creator had marked with his will.

This view of matter was inherited by modern physics—matter, inert of itself, was acted *upon* by external forces such as gravitation. The theologians preferred to have all vigor, all enterprise, all intelligence, the private possession of God. So when we seek for a conception of natural law which embodies a moral principle, we have no precedent for it in physics. In fact, physics is alien to any conception of morality, because of the origins of these physical ideas. Galileo and men like him kept still; they specialized in matter and its motions. Descartes refused to accept the Copernican theory, apparently because of the dangers of interfering with the teachings of Church doctrine. Not until about 1820 were the Copernican books removed from the *Index Expurga-*

torius. Thus the shadow of this restriction of free thought placed an indelible stamp upon the growth of modern science, and all concepts of law emerged with complete moral neutrality, limited to the subject of matter and its motions.

Meanwhile a great political revolution was taking place on parallel lines. While the slogans of the French Revolution—Liberty, Equality, Fraternity—were activating the moral sense of mankind, there was this other influence which was to withdraw inspiration, so far as scientific authority was concerned, from the great ethical spirit of revolution. Yet people needed to feel that the basis of their philosophy was underwritten in Nature, and hence the "anti-scientific" conception of the eighteenth century Deists was formulated: The individual is a *natural* man, he has *natural* rights; those natural rights must be approximated in the social compact. Such a social compact announces the integrity of the individual, the inviolability of his private rights, as embodied, for example, in our American Constitution.

Today we are more sensible of the mystic factors, but without much sense of orientation in the direction of what is right and what is wrong, *either* in private terms of morality or in the larger terms of social and political relationships. We are puzzled, uncertain, and anxious. And in a period of anxiety many men return to the "tried" and what they hope is the "true." They become fearful of daring, fearful of originality, fearful of experimentation, and cling to the old—however battered, worn, and patently inadequate. They want something they "know." Could we better define the temper of modern times, with its growing scepticism and loss of courage and faith?

This diagnosis makes peculiarly pertinent the inquiry of Theosophy into the nature of the universe, because all ethical views must arise from what we think the individual is. All sense of how justice may become possible arises from what we believe about the origin and the destiny of the human individual. When we have the concept of reincarnation, in which all units of life are intelligent, we find a radical departure from the theological view in which units are *creations*, not self-existent intelligences; or, as science holds, material existences which have evolved by processes, mysterious and marvelous, from the primordial slime.

At the foundation of theosophical conceptions of cosmology, of the world, of origins, is an idea very different from either the theological or the scientific view. Theosophy finds the origin of everything in a

fundamental Mind principle which is all pervasive. In other words, instead of matter being the primary reality, it is the secondary reality; it is the illusory effect of intelligences in motion; Intelligence is the real. Intelligence represents entities at work. The units of intelligence we may call—agreeably to the system of Leibniz—Monads, units of consciousness, centers of perception. And the infinite diversity of the world is in the infinite diversity of degrees of illumination of these Monads. Every form in the world is made up of Life, or Monads.

The Monad is triune—a triad of Self, Wisdom, and Active Intelligence. According to Theosophy, this is the reincarnating being. When this higher trinity, or triad, attaches to a lower organization, we have "incarnation." The result of this is a reciprocation, an illumination of the body and the psychic intelligence by the soul, and an extension of the avenues of perception of the soul by the sense-organs, the opening up to the individual of a vast panorama of physical and psychic experiences from which wisdom ultimately may be gained. Theosophy proposes, then, a basically psychological account of what is real, and of the roots of ethics and morality.

The general decline of dogmatic "denial" has not come so much from a great rational awakening as from an all-pervasive anxiety that our society is coming "unstuck"; the glue that has given us a sense of optimism and onward-looking spirit is dissolving under the impact of the multiple disasters that have overtaken our times. But whatever the cause, the *fact* that our conceptions of morality are in flux and are also going the way of old ideas—these things give us a kind of freedom to think for ourselves that has not occurred in many generations. There is today a glorious opportunity to be free of preconception, to give the wisdom known as Theosophy an impartial examination. We have exhausted manifold experiences and alternatives in a very short period, so that, like the Ancient Mariner, we are "sadder and wiser men." We have a peculiar opportunity at present to open the questions of ethics and morality and natural law, and to look at the Theosophical teachings on these subjects with free minds.

ON THE LOOKOUT

A Columnist Stretches His Mind

In the Oct. 15 Los Angeles *Herald Express,* Don Ryan gives another illustration of the trend toward recognition of experiences which transcend the realm of physical science. A reader had related some of her psychic experiences, and Mr. Ryan felt that however incredible her claims, the general subject is well worth writing about. Recalling *The Psychic Sense* by Bendit and Payne, he notes some of the scientific implications of this work:

> In recent years a large library has accumulated on this subject which is finally receiving the attention of hard-headed investigators trained in scientific methods. The movement originated in England during World War I and that country is still ahead in the field.
>
> A typical British team is that of Phoebe D. Payne, who began her career as a psychotherapist and graduated to clairvoyance, and her husband, Dr. Laurance J. Bendit, a practicing London Psychiatrist and author of numerous works on abnormal psychology.

Astral Matter Described

> In their joint work, *The Psychic Sense,* they heap up a mass of evidence for "psychic perception," including Phoebe Payne's own clairvoyant experiences.
>
> "People have apparently seen things happening at the other end of the world or objects locked up in opaque boxes," they write. "They have received 'messages' and information from people miles away. They have described events in detail before they have occurred or seemed likely to occur."
>
> Then the authors logically argue that thoughts and feelings "reaching the psychical perceptive through space, often over vast distances," are carried in some suitable medium.
>
> Other forms of radiation, such as light and sound, need suitable matter to convey them from place to place . . . Moreover, all observations agree on main points and suggest that the psychic, as distinct from the physical world, has all the appearances and characteristics of the material.

The Tide of Science Turns

Mr. Ryan concludes his column—titled "Old Man of the Mountain" —with the following considerations:

> The Old Man of the Mountain and his contemporaries were cast when young in the iron mold of the "Age of Enlightenment"—steeped in the philosophies inspired by the revolutionary scientific discoveries of the eighteenth century. Toward the "immaterial" the spirit of our times made us extremely skeptical. If you couldn't catch it, weigh it, measure it, examine it through the microscope—it didn't exist.
>
> But today physical science is penetrating realms of the immaterial and stretching its boundaries into fantastic regions that would have been laughed out of existence by the materialists of our youth.
>
> A noted reaction has set in. The tide of scientific investigation is turning from what we used to call the material to what, as Phoebe asserts, may only be a vaster definition of the material.

STARS AND ATOMS

The similarity in structure of atom and solar systems has often been pointed out by scientists, from one point of view; by Theosophists, from another. The former see in the similarity an interesting "coincidence"; but the Theosophist sees evidence that nature's plan is the same for microcosm and macrocosm, as pointed out by Madame Blavatsky throughout her books.

Recently a front-page illustrated report by William Laurence in the New York *Times* (Dec. 12) revealed a "galactic" pattern produced by firing of "atom guns." Under the six photographs is the caption: "Sequence shows evolution of miniature 8-armed 'galaxy' formed by simultaneously firing 8 'plasma guns'. This simulates in a fraction of a second what would take billions of years."

TEST-TUBE GALAXY

Mr. Laurence then recounts the startling observations of a Stevens Institute physicist:

> Out of a small glass chamber, devised to study means for taming the explosive energy of the hydrogen bomb for peaceful uses, has come a new vision of creation. It offers for the first time experimental evidence of the possible origin of the infinite universe of stars and galaxies.

What emerged from the bombardment in a strong magnetic field was "miniature analogues of the vast conglomerations of stellar bodies forming the universe as observed by astronomers." The description continues:

> The patterns emerging in the glass chamber out of the "atomic gun" included all the principal formations of the "island universes"

observed to form the cosmos—the many-armed spiral nebulae, such as our own Milky Way, the "barred" S-shaped nebulae, as well as the giant ring-nebulae.

The spiral nebulae mark the early stage of the evolutionary process. The process continues then through stages showing fewer "arms," and as the nebulae grow older they gradually lose their spiral arms. In the later stages, they are ring-shaped.

The Meaning of Time

Dr. Winston Bostick, head of the Physics Department at Stevens Institute of Technology (Hoboken, N.J.), made these observations on a project sponsored by the Atomic Energy Commission and the University of California. The time element involved in the test-tube galaxies is of interest, showing how little time means in universal terms:

> What took place in an estimated billion years, before the universe as observed by astronomers was formed, takes place in the glass chamber in the course of one half-millionth of a second.
>
> Moreover, by the controlled use of the number of "pellets" fired from his "atomic gun," Dr. Bostick has been able to produce all manner of "miniature galaxies" at will, thus accomplishing in fractions of a second what takes billions of years in the actual evolutions of the galaxies.

Gravitation and Magnetism

Another interesting observation by Dr. Bostick confirms theosophical teachings on the nature of gravitation and magnetism. Heretofore, scientists have regarded these two as independent forces. Now some are not so sure. Mr. Laurence continues:

> Dr. Bostick's picture of galactic evolution arises out of his belief that the gravitational energy generated in the process is transformed into magnetic energy. The accumulation of such energy, he believes, may lead to the formation of an ever-growing magnetic field around a galaxy. As the strength of this field increases, it may give rise to forces that bring about the continuing expansion of the universe.

Observations by astronomers indicate that the universe is expanding at a tremendous rate (relative to the size of our earth), and it seems natural to suppose that the impetus for this motion comes from repelling magnetic fields. Perhaps at another point in universal evolution, the forces might turn inward, bringing the galaxies together instead of apart. It all sounds very much like the in-breathing and out-breathing of the "Great Breath."

FURTHER IMPLICATIONS OF HYDROGEN POWER

The heavy hydrogen for thermonuclear reactors is derived from the seas. Atomic power would eventually come from tearing down our mountains after the initial rich sources of radioactive material were exhausted. Hydrogen power sources last a billion years, whereas atomic fuel is spent in a few thousand years. (See *Newsweek* for Dec. 17.)

The most significant factor seems to be the waste-disposal problem. There is little waste from H-power. Atomic power has brought on a tremendous problem of what to do with the large amount of radioactive waste. We can literally contaminate our food and water supplies with a little carelessness in disposing of atomic wastes.

The high temperatures reached in thermo-nuclear (H-power) reactors (over 100 million degrees Centigrade) liken these reactors to "baby stars." Man's power to produce and guide the "baby star" leads to the implication that human intelligence could have guided the formation of the cosmos. "As above, so below." All in all, the latest scientific revelations on the mysteries of the atom suggest many specific correlations for Theosophists.

STRESS—NEWLY DEFINED

"To most people," says *Newsweek,* Dec. 3, " 'stress' is a vague description of nervous strain or emotional tension. To Hans Selye, Montreal's brilliant endocrinologist, the term 'stress' has a more restricted meaning, but one with vastly more general implications." *Newsweek* continues:

> Stress, as Selye defines it, is physical. It is at once the normal response of the body to any external damage and a reliable gauge of what he calls 'the wear and tear of life.' Through his researches, Selye claims to have established stress—or what he calls the General Adaptation Syndrome—as the body's consistent warning of approaching illness. He believes that this stress—not germs, heredity, or other causes—is the true origin of disease.

MATURATION OF AN IDEA

The germ of the stress idea first appeared to Dr. Selye when he was a medical student. He noticed that "most of the sick people looked exactly alike, whether they had tuberculosis, pneumonia, or scurvy—all *specific diseases.*" But, he wondered, "what about the *nonspecific*

diseases—didn't the common symptoms mean anything: What caused the feeling of 'just being sick'?"

As so often happens, this question was held in abeyance for many years until results of a totally unrelated experiment brought it once again to the fore. Dr. Selye then, according to *Newsweek,* formulated the question in this way:

> Could it be that the general feeling of being "ill" was in some way the clinical equivalent of the obvious swollen glands, withered thymuses, and ulcerated stomachs in the lab animals? Was there a common "damage syndrome" affecting all the rats?

The Stress Syndrome

Dr. Selye then discontinued his experiments in classical endocrinology and began to study the reactions of rats which he exposed to prolonged cold. He discovered that at first "the adrenal glands, the body's alarm system, went into action to resist it. When the stress was prolonged, the damaging effects on the adrenal glands increased. The animals developed diseases." Dr. Selye defines and describes stress as follows:

> Stress is the rate of all wear and tear caused by life. It is the normal response of the body to any external damaging agent.
>
> Stress can happen to anyone: any motorist who swears in traffic, a badly burned child, a businessman driving himself at breakdown speed. When he dies prematurely at 39, his "weak heart" is blamed, not the stress which in itself is fatal.
>
> Any activity, any emotion from crossing a busy street to exposure to drafts, or even sheer joy, is enough to set the adrenal glands spurting and so activate the body's stress mechanism. Stress is not necessarily a bad thing: it is also the spice of life. The secret of health lies in the successful adjustment to ever-changing stresses. The penalty for failure in this great process of adaptation is ill health and unhappiness.

The Syndrome at Work

While each or any of the generally recognized causes of disease—germs, viruses, heredity, constitution, diets, climate, derangements of the blood, and irregularities of the cardio-vascular system—may be present, it appears from the account in *Newsweek* that Dr. Selye's "unified concept of medicine which embraces all these theories" considers them contributing factors only. The *cause* of stress may arise at any level of man's nature, but the stress factor itself is purely physical. *Newsweek* explains:

> The framework of Selye's theories, which he calls GAS (general adaptation syndrome) poses three phases: (1) The alarm reaction, in which the glands are alerted to stress; (2) resistance, in which the adrenals and other glands put up a fight; (3) the final state of exhaustion, when the glands give up the struggle.
>
> The chemicals of the stress hormones which at this point defend the body against stress, bear highly complex names. For simplification, Selye divides them into two groups—the "yes hormones" and the "no hormones." . . . The chief message of the "yes hormones" is to encourage the tissues to put up a strong defense against injury. The "no hormones" instruct the tissues not to respond—in effect, to ignore the insult.

INTERNAL POLARITY

Dr. Selye's theory, however one may react to the over-all concept, rates consideration, suggesting to the Theosophist that the reflection of the basic trinity of cosmic manifestation—the centripetal and centrifugal forces and their interaction—*here,* at the physiological level, manifest as the "yes" and "no" hormones which, interacting, produce health or disease.

It is an interesting speculation that at each level of man's nature there *may* be a basic "health" syndrome: harmony the key to it all:

> In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested principles in Space and Time, which principles are one *per se,* inasmuch as they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both shall live." If one is arrested, the action of the other will become immediately self-destructive. (*S.D.* I, 416.) *By whom, it may be asked, is any one killed?* Every man *reaps the consequences of his own acts.* (*ibid.*, I, 415.)

AN UNORTHODOX SPIRITUALIST

When we recall that a chief object of H. P. Blavatsky's mission was to stem the rising tide of psychism, as represented by the Spiritualist movement, it becomes pertinent to note such a book as *Clock Without Hands,* by Ronald Edwin (The Falcon's Wing Press, 1956).

Although Mr. Edwin, whose ESP faculty appeared at the age of nine, naturally gravitated toward spiritualist circles, his objective approach to psychic phenomena saved him from falling into many of the pitfalls

against which H.P.B. warned mediums. The spiritualistic mediums, indeed, helped toward this end. Mr. Edwin explains:

> I think their chief objection to my ESP was that it did not conform to the usual spiritualist practice. If I received an impression, I would describe it without talking gibberish or the pidgin English of the séance room, which served equally well for Red Indian or Ancient Egyptian guides. Moreover, I committed the sin of levity; cracking jokes and giving my interpretations in a light-hearted manner. . . .
>
> My methods had never been popular with the "old guard." They complained because there was too much humor, too much liveliness at my meetings, and because I refused to strain everything through a gauze of oily sanctity and hypocrisy. . . . I have never believed that it is necessary to be miserable or furtive about God, "the other side," or the Kingdom of Heaven. This attitude infuriated the orthodox spiritualists.
>
> On my part, there must have been an expanding subconscious conviction that psychic phenomena did not necessarily prove survival after death, the basic tenet of the spiritualist. I have always tried to be honest with myself. I just could not believe that some of the fantastic behaviour of the allegedly psychic proved that they had been elected by high forces to demonstrate the central mystery of the universe.

Spiritualistic Flapdoodle Rejected

As H.P.B. emphasized, genuine séance phenomena are *facts,* it is in interpretation that the spiritualist errs. Mr. Edwin's observations led him to the same conclusions. One might apply to him the remark H.P.B. made in regard to Dr. F. G. Fairfield: "Although a medium himself, yet he is a strong opponent of the spiritualistic theory." Mr. Edwin states his position more fully:

> The exercise of my extra-sensory powers has convinced hundreds of survival after death and of spirit communication. Personal experience of these powers ended by convincing me that they are evidence of nothing of the sort. ESP is just one faculty of the human brain we do not yet fully understand. To invest it with unnecessary mystery delays the day of proper understanding. It also opens the door to all manner of misuse.
>
> The spiritualist movement, from its lunatic fringe to its high-minded, dedicated core, is riddled with stupidity, chicanery and fraud. It is small wonder that sensible people refuse to take psychic matters seriously, and that there is delay in accepting the gift of psychic powers, and in their proper investigation by scientists.
>
> I have been a fraudulent medium and have grossly misused the gift of ESP. It is no hypocrisy on my part to say that I am deeply ashamed

of the fact. I believe that I can best make amends by admitting it, and by explaining how it happened.

I think most mediums are at least partly fraudulent. You see, the basic misconceptions and credulity of orthodox spiritualists not only create a situation which makes some fraud inevitable but tempt all but the strongest and most balanced of characters to cheat.

MIXTURE OF TRUTH AND FRAUD

Mr. Edwin's split with the spiritualists and the resulting antagonism of the mediums resulted in "a desperate struggle for existence, so that for the first time in my life I began to cheat at séances." In the chapters, "I Become a Fraud," and "How to Rig a Séance," Mr. Edwin exposes the gamut of fraudulent methods by which a medium may *appear* to get genuine phenomena: the suave tricks of the professional confidence man, largely relied on to provide information later utilized in "spirit messages"; mechanical devices, for trumpet movements and materialization—the most dramatic of which, Mr. Edwin confesses, "were all cheats." Yet strangely enough, in photographs of fraudulent materializations (photographs made to attest their validity!), Mr. Edwin was amazed to find that—

A percentage of the phenomena photographed was, as far as I am concerned, quite genuine. With one exception, all are blobs of white substance, four clearly showing the lineaments of a human face. The exception is a photograph of my coat, still buttoned, but removed and standing in front of me. I had no properties capable of producing these results and this rules out the possibility that I had produced them in an unconscious state. In all cases, I was conscious of a strange feeling of "extension" and an inexplicable sense of loss. Each case was preceded by a perceptible drop in temperature which was observed both by myself and the sitters.

ECTOPLASM ANALYZED

While entranced on one of these occasions, I gave permission (although I did not remember doing so afterwards) for one of the sitters to break off a piece of the white substance which photography afterwards showed had hovered over my face. This independently taken sample was handed to a public analyst, Percy Egerton.

This was his report, for those who may be interested: ". . . a sticky material containing many squamous epithelial cells with their nuclei. There were also a few epithelial cells without a nucleus and some disintegrated cells of a similar character. A large number of highly refractile ovoid bodies resembling a yeast were also seen together with

a few threads resembling cotton. No pus cells, but a few organisms and much amorphous debris were also observed. No starch cells were present."

It is a waste of time to discuss these phenomena because I do not understand them and can offer no solution for their appearance. It is ironical to note that, with the right properties, I could have produced most of them fraudulently far more easily than the other spurious materialisations.

It is a strange thought that a man in the midst of fraud may also be capable of producing genuine phenomena which are considered to be evidence of life after death, but I believe that this mixture of a little truth with a lot of fraud is common to most of the best physical mediums.

The Plastic Body

While Mr. Edwin properly attempts no explanation of the phenomenon, H.P.B. has explained it on several occasions—for example:

> Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (1) Man has his "double" or *shadow,* properly so called, around which the physical body of the fœtus—the future man is built. . . . This "double" is what we have agreed to call *lingasarira,* but which I would propose to call, for greater convenience, "Protean" or "Plastic Body." Protean, because it can assume all forms; *e.g.,* the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialised grandmothers and "John Kings." Otherwise, why the invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialised form is always that of the medium's *"Astral"* or Protean body. ("Dialogues Between the Two Editors.")

Extrusion

> A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. Many such cases are recorded by perfectly competent and trustworthy persons. These phenomena are real, and require serious considera-

tion. . . . The mediums for real manifestation are least able, as a rule, to comprehend or explain them. . . .

The "force concerned in the phenomenon" is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralyzed and cataleptic; the phantom-hand an extrusion of the man's inner or astral member. . . . It is useless to argue that these are *spirit*-hands; for, admitting even that at every séance human spirits of many kinds are attracted to the medium, and that they do guide and produce some manifestations, yet to make hands or faces objective they are compelled to use either the astral limbs of the medium, or the materials furnished them by the elementals, or yet the combined aural emanations of all persons present. . . . The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of this entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent—that is one phase of man's dual capacity. (*Isis* II, 594-5.)

CLOCK WITHOUT HANDS

The title of Mr. Edwin's book is drawn from the strangeness—or rather the absence—of the time element in ESP. From the fact that "ESP seems to belong equally to past, present, and future," Mr. Edwin deduces that:

> The source of ESP impressions is timeless. More often than not it seems as though I, from an imaginary position in an illusion of serial time, were attempting to scan the totality of past, present and future. There is a feeling that if I could extend the frontiers of my own awareness, I could, as it were, encompass the whole of time. That is why I am led to believe that time is an illusion, just as physical change is an illusion.

All in all, *Clock Without Hands* is a book Theosophists may welcome in the bookstores. It describes psychic phenomena—particularly telepathy, clairvoyance, psychometry, and precognition—without attempting to explain them. As Mr. Edwin says: "Two of the most fascinating aspects of ESP are the problems of the time factor and the prospect of producing a perfect human 'receiver' for ESP impressions. Both these subjects, however, are too closely tied up with philosophical and moral questions for me to tackle them properly. All I am trying to do is to provide material for the scientists and philosophers to work on."

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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